THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen."—REV. 1: 5-7.

No. 28, Vol. LXV. Thursday, July 9, 1903. Price One Penny.

THE TWO BIRTHS.

BY PRESIDENT ROY A. WELKER OF THE BERLIN CONFERENCE.

Come with me away from this noisy sphere to yon distant point so high and secluded and peaceful, and look while you listen to my story.

Do you see in the dim distance, illuminated by that indescribable light, that expanse of glory extending in all directions and bounded only by infinitude? Look closer, you see now in the districts of those glorious realms, beings of beauty and light. They are clothed in immortal robes, they are singing songs of praise. How united they are and how graceful; their movements, their actions, how harmonious; and their manner, how easy! They are true subjects of their great Head and His law is theirs. They obey His commands and do His will, for He rules with love and executes with justice. It is a pleasant, sacred duty for them to comply with His every request, and in the whole of that vast domain the spirit of freedom reigns.

Let us now turn and look in the opposite direction. Do you see there below us, also in the great distance, that new expanse, less glorious than the first, whose bounds are mortality? But even this bears the mark of wise creation, and the time shall come when it shall be as glorious as the other. Observe now the inner regions of this new creation; beautiful valleys and broad plains, covered with nature's richest gardens of fruits and flowers, rolling hills with

fine vegetation, rugged mountains filled with grandeur, great waters full of latent power and blessings. Everything for the sustenance and pleasure of a healthy, intelligent habitation, and yet no sign of the higher life is there.

But see in that sphere of glory again. What means that gathering of all those happy subjects, their shining faces turned to one object, their countenances burning with expectation? They are listening to their Lord and Master. He is revealing to them His newest plan. He tells them how He now expects them to be as brave and valiant as in times past when they were all arrayed against a terrible opposing power which was cast out from their presence and sent forth from justice a vagabond. But this is not to be a battle, and yet the same courage and qualifications are required. "I will that my new domain be inhabited," He says, "and have chosen that you, my children, should go and perform the work which I have arranged, that you may have rejoicing in glorifying me and my works. See there below you—I give you view—is your future home. You see it is a new condition and requires a change in your being. This is mortality; you must also become mortal in order that you may become great in immortality." They listen with wonder and admiration. "This necessary change will be wrought in sorrow and suffering. You will lose the remembrance of your present being and will be made exceeding small. No one can escape this plan and enter this new abode. There is one way leading to mortality; its name is birth."

The Master concluded, and songs of rejoicing and praise burst forth from that jubilant throng.

But we see them now so changed and altered. That sweet remembrance withheld, they fulfill the words of their Lord, "In sorrow and suffering shall you go." As the delicate flower in the shadow they droop, and are groping for a brighter light, that light which strengthens, vivifies, animates and fills the being with assurance of eternal progression and growth. Since the time of the change wrought upon them by birth, they have sought that light, but the veil of mortality is thick, and with age has shrunken till a heavy darkness envelops the mortal sphere. Yet in the moment of almost helpless despair a vision bursts upon their view. They see again that long lost light and a new and happier abode. How anxious they are to reach it! But the way? Their master has revealed it to them. "You must be born again," He says, and they obey the command. The new change has come, the second birth has passed, and they have regained citizenship in the eternal kingdom.

Every being who has come upon this earth has had a previous existence. His powers of reason, his intelligence were with him then and have always been a part of him. It is not given to man, in this stage, to say when he started to exist, but it is enough to say that as long as he has existed, he has always had intelligence. It may have been more or less latent, but it has always been there. Intelligence is eternal, and has existed co-eval with God. When we were begotten of the Father in the spirit, we were blessed with intelligence; a power to feel, to think, to reason and to do. But at that time we were necessarily dependent, for we were created by a higher power and nothing created is higher than the Creator. Dependency always requires law, and law is a sign of intelligence. So from the beginning, where intelligence has existed there has existed law.

In our dependence and according to our intelligence we sought to obey the law, whatever it might have been. This desire to become obedient also became a part of us, an inclination in our natures, the result of dependency. This condition has remained with us throughout our existence, for we are ever under a higher power. The desire to be obedient has at several periods in the ages flagged, owing to our own free will and lack of knowledge of the yet latent higher intelligence which we are all striving to attain. But that spark of divinity which lies deep within our hearts lights us to obedience and keeps us, to a certain degree in the law.

When Adam and the children of men became mortal a definite remembrance of their earlier existence was withheld from them, but the inclinations of their natures remained with them, and instincts, or higher feelings than instincts, whispered that they were from a divine source and subjects of a greater power. They also felt that a great plan or code of laws was prepared for them to follow. It was plain that in this plan there should be no contradiction. If having its origin with God, it must be perfect and the same, or a part of the same, arranged in the beginning. They were anxious to know the law, and through revelation they obtained a knowledge of it. They learned that they had been called to enter mortality and pass through it. They had known it before but had now no remembrance of that knowledge. Birth of the flesh is but obeying the great law long before decreed. It is that law which opens the door to mortality and grants citizenship in the same. All who are born prove, by their birth, that they have obeyed God's laws. Those who have not obeyed are devils and are denied the right of having mortal bodies. Again, birth is the entrance to a high school of preparation for future greatness. In this school the same obedience is required as was always required after a knowledge of the laws is obtained. Gradually these laws have been comprehended and gradually fulfilled. Our inner being, our conscience, tells us that birth is right, a holy law that permits no disrespect, and we accept it without question.

If existence and intelligence ceased with the end of mortality there would be no need of law. But this is not the case. Life and intelligence continue, and when the mortal coil is shuffled off the soul lives on and grows and flourishes. It simply enters another condition in the routine of progress, as it did when entering mortality. This new condition may be more glorious than the present, and hindrances in the present progress may then be cleared away. But obedience to law will always be required. There are laws with which we have to comply in preparing for this great future. As we observed the law of birth in order to enter mortality, some such law must be observed in order to gain citizenship in the kingdom of heaven. Through death comes the change, but death does not complete it. Observance of divine law is the necessary preparation. What is that law? It is also a birth, as important as the first. It was decreed from the beginning, and no one may gain eternal life except through observance of this law—by being born again.

Christ made it very plain when Nicodemus, a ruler among the Jews, came to him desiring to know what he should do to attain to that higher life. The answer was direct and required no further explanation, for it was stamped with the mark of divinity. "Except a man be born again, he cannot see the

kingdom of God." But this is not a birth of flesh, for in that the creature born reached its complete being. The second change neither adds nor takes away material, but purifies what is there and restores all things. It is a birth of water and Spirit, and bears us into the kingdom of God. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This law excludes no person, but includes all who have mortal bodies. Those who will not obey this law prove themselves cowards, untrue and unworthy even after long service. Such will surely be denied that right of citizenship spoken of so strongly by the Redeemer.

To think that the law was not known, being so important, until the time of Christ, would be absurd. A knowledge of Him and His works, and the importance of the same was had as soon as the earth began to be inhabited. Adam brought death into the world; through Christ should death lose its victory. All the ancients before Jesus knew that He was to come and loose them from the bonds of death; to open the door for them, to the realms of immortality. He did this by surrendering His life and blood to the world; but His law went before Him. Then is it natural to think that those before His time had a knowledge of the law and its importance. John the Baptist knew of this, for he baptized many before Jesus came to Him as the Christ. Moses received the Gospel and preached it. "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; while it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the Gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it" (Hebrews iii: 14-19; iv: 1, 2). But the children of Israel were not in condition to retain the Gospel, so it was taken from them and the lesser, or the "law of Moses," was given them. That they knew of baptism, or this new birth, is evident, for Paul tells us, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat of the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ" (I. Cor. x: 1-4). This law was known not alone to Moses, but to them before him. Abraham talked with the Lord about many important things, and the Lord showed him the workings of his descendants through all the ages of the world. Did he not see them then being born again? Would he not thereby receive a knowledge of the law? "Your father Abraham rejoiced to see my day; and he saw it and was glad." Knowing this law he would naturally seek to obey it, righteous as he was. He is taken into the fold of God; he must have been born again. The same is true of Adam. His

fall brought knowledge to him, of right and wrong, of mortality and its weaknesses, of the necessity of being born again in order to escape those faults of the flesh, and stand before the great throne a renewed being. The story of his life speaks loud and tells how he took part in the new birth. "And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water. And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man" (Pearl of Great Price, Book of Moses vi: 63-64).

Thus we see that that law which admits us again to those realms of immortal light has been understood by all who have been worthy to be called children of God. Plain as the sun at noonday it has in this generation, been revealed to man. The light is breaking upon the nations, and the winds from the four quarters of the earth blowing gently towards the throne of God whisper softly, "Man is being born again."

VICARIOUS BAPTISM FOR THE DEAD.

BY HENRY G. HILLIER.

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"—I. Cor. xv: 29.

LATTER-DAY SAINTS are all no doubt very familiar with the doctrine of salvation for the dead. There are others, perhaps, who may view this belief with mingled feelings of surprise and doubt, and indeed theologians of the present day do not profess to be able to explain or to understand it.

To such I would recommend a careful study of the verse given above. Let us examine this important passage of Scripture. From the fact that St. Paul does not proceed to give any explanatory remarks relating thereto we may safely conclude that it was well understood by the early Christians, and no doubt accepted by them as a most important principle of their faith. We observe that the doctrine is so clearly defined that it admits of no other interpretation than that a vicarious work is to be performed for those who have died without a knowledge of the true Gospel, and, bearing in mind Peter's words that "no prophecy of the Scripture is of any private interpretation" (II. Peter i: 20), the doctrine is therefore presented to us in its full simplicity and meaning.

Let us pause for a moment and try to realize the importance of so great a plan of salvation. Think of the millions of the human race that have passed beyond who have never received a knowledge of the true Gospel. Think of the millions of pagans who have died without the opportunity of hearing it, and then reflect. Have these been consigned to an eternal doom? Have these not a chance of salvation? To think that our heavenly Father would permit such a course to be followed would be to deny His very attributes of justice and mercy. Now let us see if the Bible in any particular authenticates the belief that the heathen have no chance of redemption. Turn to the Epistle of Peter, wherein he says, "For this cause was the gospel preached

also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (I. Peter iv: 6). We see here that those who have departed without a knowledge of the Gospel have the same chance of salvation as the living provided the ordinance of baptism is carried out by another in their behalf. For no man can enter the kingdom of God unless he be born of water and of the Spirit (John iii: 5), that is, baptized by immersion for the remission of sins and that ordinance being sealed by the laying on of hands for the gift of the Holy Ghost. And in the case of those who are departed, the ordinance of baptism is undertaken by a living person in their name.

Connected with this is the prophecy of Malachi, "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. iv: 5, 6). Are not the hearts of the fathers being turned to the children to whom they look to perform the sacred ordinance of baptism for them, and on the other hand, are not the hearts of the children being turned to their fathers when they are engaged in performing a vicarious work for their ancestors? Here we have the fulfillment of the prophecy. Elijah has come, and appeared to the Prophet Joseph Smith, to whom have been committed the keys of this dispensation. A full account is to be found in the book of the Doctrine and Covenants, an extract from which is here given. "After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said, Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors" (Sec. 110: 13-14). Thus we see the fulfillment of Malachi's prophecy.

We will now refer again to another portion of the Epistle of Peter wherein he says, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached to the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water" (I Peter iii: 18-21). Professor A. Hinderkoper, a German writer, says, "In the second and third centuries every branch and division of the Christian Church, so far as their records enabled us to judge, believed that Christ preached to the departed spirits," while Bishop Alford says, "I understand these words, to say that our Lord in His disembodied state, did go to the place of detention of departed spirits, and did there announce His work of redemption:—preach salvation, in fact, to the disembodied spirits of those who refused to obey the voice of God when the judgment of the flood was hanging over them."

Evidently the preaching of Christ to the departed spirits would avail them

nothing unless some means were provided whereby they could enter the kingdom of heaven, by being "born of the water and of the Spirit," and it is therefore simple enough for us to see why baptism for the dead was ordained.

What religion on the face of the earth believes and practices this doctrine. We look around us in vain, and find no sect but the Latter-day Saints. Why is it? Is it not a realization in part of Paul's prophecy that many shall "depart from the faith, giving heed to seducing spirits and doctrines of devils?" and is it not this departure from the faith that has caused this doctrine to be lost? Does it not prove the absolute necessity for the true Gospel to be revealed from on high? The prophecies concerning this restoration have been fulfilled and the true Gospel is again being preached for a witness unto all nations, and as surely as the stone cut from the mountain brake in pieces the great image, and spread till it filled the whole earth, so surely shall it eventually triumph over error and the precepts of men, and then shall all be united in proclaiming "one Lord, one faith, one baptism."

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges*).

Miss Emma Ramsey gave a very successful concert at Ogden, June 19th. She was assisted by local musical talent.

The *Deseret News* employes celebrated June 20th their removal from the old historic quarters to the new buildings diagonally across the street on East Temple. A banquet, program and ball were enjoyed.

The Commercial Club gave a great banquet to Senator William A. Clark of Montana, June 17th. The people of Utah feel very cordial toward the northern millionaire for the energy he has displayed toward building a railroad from Southern Utah to California.

Receipts from Herr Aug. Nachmanson of the Central Relief committee at Stockholm have reached Treasurer A. W. Carlson of Salt Lake City for $2,647.95, contributed by Utah citizens to the Swedish famine fund. Gratitude was expressed for the large gift.

Mrs. Lydia Horne Yates died at Salt Lake City, June 19th of smallpox. This disease has not been stamped out yet and new cases are being reported from different places. It has proved fatal, however, in very few cases, being a mild form of the malady.

A new town will be founded near the Garland Sugar factory in northern Utah, and the lots will be sold to employes of the new establishment and to farmers who grow beets in the vicinity. The name of the new town has not been decided. The factory will be in operation about the first of October.

George Stephens of Bennington, Idaho, while sitting in the shade of a pile of wool sacks, was struck on the head by one that had slipped from its place. His neck was dislocated by the blow, and he lost consciousness. Later the bones were set and the man is on the way to recovery. There are few cases on record where persons have survived such an accident.

A course in music has been added to the work of the Latter-day Saints University at Salt Lake City. Professor Evan Stephens will give instruction in vocal music to choir leaders and directors of music in general. Professor Arthur Shepherd will teach harmony and composition. Mr. Charles Kent will give lessons in voice training. Miss Cecelia Sharp will teach piano, H. E. Giles organ, and Theodore Best mandolin and guitar playing.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 9, 1903.

EDITORIAL.

MORTALITY.

How great is the mystery of life! The facts of birth and life and death are common enough, but how mysterious is our almost complete exclusion from all things save mortality! Like the fabled lotus-eaters, who, partaking of the leaves or fruit of this plant of forgetfulness, had no more remembrance of their native land or desire to return thither, we mortals at birth forget our heavenly home and cling to life as if it were the very essence of all happiness. Even after we have lived it, and felt its bitter stings, when we know that only weakness, pain and the trials of old age are before us, still we hold on as tenaciously as if life were a bed of fragrant rose leaves, and death were a bed of thorns.

Earth brings forth a million children, and one, or ten, or a hundred may seek seriously to know whether mortality is their beginning or whether this is just a continuation of their existence. Once alive and conscious of their reality, almost all picture to themselves some life after death, for it is hard for man to believe in his annihilation. Yet of the masses who accept the teaching that a heaven or hell awaits them, how few actually make it their life's aim to prepare for the future! Even the priests and ministers in pagan and Christian lands, how great a part of their thoughts and motives are concerned with the ambitions and vain things of the present!

There is a design in making this life a world by itself, separating it from conscious connection with existence before birth and after death. Humanity is placed on trial. All are given free agency and a conscience, and it is left to them what they will make out of life. If they remembered the glory they had before coming here, they could hardly tolerate the hardships and pain of this probation. If they could realize the bliss of the faithful after death, their yearning to pass to the beyond would overcome all other motives. As it is, nearly all are satisfied with mortality and dread the change. True, we are not entirely separated from heaven, for through the Gospel we learn why we are here and what our lot has been and will be. But this knowledge is gained only through our being taught and our comprehending that teaching through faith. It is not born with us.

And it is in just this that the Lord can prove us effectively with the Gospel. In this material world with so many influences drawing our thoughts to conditions here, if we can hear and obey the voice of the Spirit whispering to us heavenly truths, it is a great triumph. Here we see as through a glass darkly,

but if our dim vision can perceive the starlight that leads over deserts and strange places to the feet of the Christ and we follow and worship, then we indeed will appreciate salvation when it is given us. If we can cry "Abba, Father" to Him whom we have never seen with eyes of flesh, yet whose existence we have learned through the Spirit of His Son, and if we obey Him as though He spoke to us face to face, how intensely will He love us and how greatly will we revere Him!

Though the natural man receives not, because he cannot comprehend, the things of God, yet, when he has gained the fellowship of the Spirit, another condition exists. "The Spirit searcheth all things, yea, the deep things of God." He reveals what the Lord hath prepared for them that love Him, though before, the eye was blind, the ear deaf and the heart closed to these glorious things. The Spirit teaches us that if we live patiently, bearing all trials with honor, suppressing our evil tendencies and expressing our noble ones, obeying to the end the commandments of the Lord, that a resurrection to life and glory awaits us. The grave is not the goal of the spirit, nor the final goal of the flesh; they will again be united. That was one of the objects of our coming from the realm of spirits to live on earth, and the reunion of spirit and flesh is wrought by the power of Christ's sacrifice on Calvary.

The revelations of the Lord clear up much of life's mystery, and the blessings of the Gospel make thin the veil between us and heavenly things, sometimes tear it entirely away. We dream dreams that comfort, warn or instruct us. We see visions of the future or the past; our bodies are healed by the working of the Spirit; our tongues are loosened to speak and our ears are made to hear the language of heaven; angels come in the guise of mortal men or surrounded by their light and glory to bring messages to us from the Lord; the Spirit speaks to us sometimes with audible voice, but more often He gently inspires our hearts to think and say and do the will of God.

NEW EDITIONS OF SCRIPTURES.

NEW electrotype editions of the Book of Mormon, Doctrine and Covenants and Pearl of Great Price have just been published on India paper by this office. The Book of Mormon is bound separately, and the Doctrine and Covenants and Pearl of Great Price together, the two latter having a few less pages than the Book of Mormon. All three are also bound together. The price of the Book of Mormon or of the Doctrine and Covenants and Pearl of Great Price in best morocco, yapp, silk sewn, is eleven shillings; of all three in the same binding, fourteen shillings. The corresponding prices for the same, bound in hard grain morocco, round corners, gilt edges, are six shillings and sixpence, and nine shillings. These prices do not include postage.

J. J. C.

WORD received from President Lyman tells that he has reached Zurich, Switzerland, safely and has found the work going on well in that mission.

AN enjoyable district meeting was held at Wallsend-on-Tyne, Hebburn branch of the Newcastle conference last Sunday. Three services were held and though the weather was not propitious, yet many came long distances to

attend. All the Elders of the conference were present and the following day a profitable priesthood meeting was held.

Elder Heber M. Burgon writes from Dublin that the little branch in the "capital city of the Emerald Isle" is in good order and the Saints love the Gospel and each other. Though there are only nineteen altogether, they have since conference purchased four dozen books, which they loan out to friends and acquaintances. It is a little strange that the majority of the Dublin Saints are German by birth. As yet the Elders have not succeeded in obtaining a hall in which to hold meetings.

Release.—President Franklin C. Moyle is honorably released from his labors in the Leeds conference with the privilege of returning home at his pleasure.

Appointment.—Elder Edward A. Morgan is appointed president of the Leeds conference.

Transfer.—Elder William A. Montgomery is released from the Newcastle conference and appointed to the labor in Manchester conference.

Departures.—The following Elders and a company of emigrating Saints in charge of Elder Hyrum W. Valentine sailed per s.s. *Mayflower*, July 2, 1903: Jesse W. Smith, Philemon M. Kelly, Preston J. Cannon, Hans Hansen and Peter C. Sorenson.

BREVITIES.

SIGHT TO ONE BORN BLIND.

Dr. A. M. Ramsey operated recently at Glasgow on the eyes of a man who was born blind. The patient had lived thirty years without any education. His hearing was so acute that he could distinguish a wall from a hedge by the sound of the air passing through the branches and a house from an open space by the resonance of his footfalls. On receiving sight he was dazed for about ten days, but at length recognized the doctor's features to be a human face such as his own. The color of red when first seen gave him a pleasant feeling, but yellow made him so sick that he felt like vomiting. This aversion soon died away, however. Pictures were at first only a confused mass of color. He can go about on the level easily, but stairs look so steep that without meaning to do so he goes up two steps at a time. The muscles of the eyes through long disuse are very unsteady, but the activity of the optic nerve is not seriously impaired.

LOSING HAIR BY FRIGHT.

There are many cases on record where the hair on the heads of persons who have been severely frightened has turned white, but it appears that it may be lost entirely. The *Family Doctor* tells of such a case. A healthy farmer, thirty-eight years old, was terrified by seeing his child thrown from a cart and trampled under the feet of a mule. He thought it to be killed, and felt a cold sensation about the head and face. The child escaped almost unhurt, but the

next day the father began losing his hair, and in a week it, together with eyebrows and beard, had entirely fallen out. After a time a new growth came, but the new hair was much finer than the old.

CANCER AND SMOKING.

Temperate people escape many evils, are subject to less pain and have more real enjoyment than others. Sir Thornley Stoker, surgeon to the Richmond Hospital, Dublin, writes in the *Practitioner* that cancer of the lips is a disease suffered almost exclusively by smokers. It is most common among country people, who in Ireland still smoke clay pipes. The short hot stem, often with jagged edges, is very conducive to cancer, for it produces a constant irritation in the lips, and often keeps sores open until the disease is firmly rooted. Broken or irregular decayed teeth are also a cause of this malady.

HERE AND THERE.

UNDER the above heading the *Evening Telegram* of Dundee has been printing a number of comments on "Mormonism." The editor of this column has true journalistic instinct, the desire to give something new to his readers, and really the greatest novelty he could easily present is a fair treatment of this subject. So much has been written against "Mormonism" and the old lurid tales that were originally sent out to gain political or evangelical capital have been so often rehashed that it has come to be looked on almost as heresy to say or write anything except in bitter hostility. The bright paragraphs of the *Telegram* are refreshing and in his jaunty style the writer manifests real appreciation of the Latter-day Saints.

The following comments have appeared consecutively in several numbers:

Mormonism appears to be attracting popular attention in this and other quarters of the country, and, judging from the various communications which have recently come to hand from different parts of the country, readers of the *Evening Telegraph* seem desirous of learning something of the creed of the Latter-day Saints.

Of course Mormon missionaries are at work in Scotland, for, like the poor, the Mormon missionary is always with us. As a matter of fact, there are a couple of thousand Mormon missionaries scattered over the world, all earnestly engaged in their special work.

The Mormons are not at all eager to induce converts to leave this or any other country in order to settle at Salt Lake or in one or other of the flourishing Mormon settlements. The leaders of the Mormon Church would prefer that recruits would remain and lend their aid in establishing new centres of Mormon influence.

As a matter of fact, however, converts to Mormonism seem to become restless in their old environment, and sooner or later emigrate to the New World.

I do not profess to have a special knowledge of Mormonism, but I was a student of the stirring history of the Mormons under a teacher who had a thorough knowledge of the inner history of the movement, and I confess that I became an ardent admirer of the brilliant achievements of Brigham Young as a Napoleonic leader.

The trouble over Mormonism is that Mormonism and polygamy are popularly

regarded as synonymous terms, and in this old country of ours the problem of one man and many wives is like unto the pigs in clover puzzle—wrapt up in mystery. Polygamy was certainly introduced by Joseph Smith, who "had a revelation concerning that divine ordinance," and there are leading and respected members of the Mormon Church who believed in and adopted polygamy who still support plural wives. Polygamy, however, was struck at by the passage of the Edmunds Bill of 1882, and has since been discarded by the Latter-day Saints.

I am in possession of a wealth of information concerning the remarkable leadership of Brigham Young, the religion of the Mormons, and the views of citizens of Salt Lake concerning polygamy, and if readers of Here and There emulate Oliver Twist and ask for more, why, then, I may devote a few notes to the subject.

A cynical correspondent intimates that he is curious to learn something of my reasons for declaring belief in Brigham Young as a great leader.

While admitting that much of the power of Brigham Young over his own people was due to religious fervour and to the marvelous organization of the Mormon Church, history makes it clear that beyond religious fervor and church-making, there was the brain of a great leader of men.

Brigham Young knew that to be enduring his power required to be broad-based on the material and tangible. Brigham Young was an organizer of prosperity, and that was the real source of his strength.

The story of Mormon achievement in Utah is of present-day interest, for if our Colonial Secretary, instead of devoting time and attention to a scheme of Protectionism, would examine the economic and industrial policy of Brigham Young, he would discover a simple and easy method of securing the development of South Africa and other British colonies.

Brigham Young did not aim at mere temporary prosperity. On the contrary, he fought everything that tended to that end. He actually forbade the opening of the rich gold mines in the mountains near at hand because of the dangers involved in devotion to purely speculative enterprise.

Had Paul Kruger emulated Brigham Young in the matter, working for the true prosperity of all the Boers, the history of the Transvaal in all probability would have been similar to that of the Mormons of Utah.

Brigham Young led his little band of persecuted emigrants to an arid desert, hopeless for agriculture unless artificially watered. With marvelous perception, he saw that irrigation was not a drawback, but an advantage.

Let it be borne in mind that whatever the Mormon people now possess came primarily from the soil. They had virtually no capital to begin on. As a rule their recruits were drawn from classes very poor in worldly goods. They toiled across the plains and mountains with incredible hardihood and persistence. They had no assets except their labor and their leader.

All the expenditure of the past fifty years for all classes of improvements from the first shanty to the last turret of the latest temple came from the soil. I need not devote space to describing Utah and the famous Salt Lake City of to-day. The phenomenal success of the Mormons is a world-wide wonder. So I say that I regard Brigham Young as a great leader.

That interest in the story of the Mormons is widespread is evident. Last night I received a number of communications the writers making earnest request that I should write more concerning the religion and customs of the Latter-day Saints.

My correspondents do not condescend to explain the special phases of Mormonism concerning which they desire information. To me the most interesting phases of Mormonism are the evolution of the movement, the magnificent leadership, and the steadfast determination of the picked men and women who gave up everything to become Mormons.

I have not space to quote the full text of the thirteen Articles of Faith of the Mormons. I believe that I am right in asserting that the first half-dozen, Articles would be accepted by the majority of orthodox Scots.

Articles seven and eight indicate the parting of the ways of the Mormon and the orthodox Scot. Thus:—"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues." "We believe the Bible to be the Word of God as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God."

For the rest the Mormons claim to be more obedient to law and order than the English Nonconformists, who under the designation of Passive Resisters are obstructing the officials in the execution of their duty.

The thirteeth article of the Mormon Faith is an epitome of the preceding twelve. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. If there is anything virtuous, lovely, or of good report, or praiseworty, we seek after these things."

It is evident that so far as the creed of the Mormons of to-day is concerned there is little difference between it and the creeds of orthodox Churches. They are essentially a peaceful and industrious people. Their sufferings have been manifold, their achievements in the desert of the West marvelous. Their young men and young women lead beautiful and wholesome lives.

Instead of attempting an explanation of the polygamist movement evolved and introduced by Joseph Smith and carried on by Brigham Young, I meantime quote from the letter of a lady who recently visited Salt Lake City:—

I had been introduced to a very charming woman. "Yes, you are talking with the wife of a man who has six wives," the lady said to me. "Do I look unhappy or neglected?" She was a handsome woman, who appeared suspiciously young to have been married before 1882, when the anti-polygamy law was passed. Yes, women's faces in these days are not calendars.

She was well dressed, soft-voiced, bright-eyed, cultured. There was fire in her eye and color on her cheek, and repose in her manner.

"But you are the last and latest wife," I said; "that makes it easier." "No, there are two later ones," she replied, and there was an undertone of reluctance in her voice as she made the assertion.

"Will you look me in the eyes," I asked, "and tell me as woman to woman that you felt no regret, no heartache, no sorrow, when your husband took the next wife after you—that you were satisfied and happy to have it so?"

The lady did not look at me, and the color deepened in her cheek.

"We do not claim that we are not human," the lady replied, in a low voice. "But to us marriage is a religion, made sacred by motherhood. We believe in peopling the world—and that our men have the truth of God in their hearts, and that they should scatter their seed over the earth. We believe in

sacrifice and self-conquest, and in overcoming our petty personal desires for the good of the race."

The woman's face was full of light, and her voice was deep with sincerity.

"But if you love your husband," I persisted, "in my no doubt one-wife selfishness of view, "you must long often for more of his time, companionship, devotion, and demonstrations of affection than he can possibly give you with five other wives."

Another lady with clear-cut features and intellectual eyes took up the discussion here.

"What we may long for or desire at times has nothing to do with the case," she said.

"It is a woman's sphere to sacrifice her feelings and petty jealousy, and to welcome other wives, and help care for other women's children. I had three mothers, and all were kind and good to me, and they lived together like three sisters. I never heard a quarrel or an unkind word among them."

"I went to live with my husband's first wife," said an elderly, sweet-faced woman. "She had sons older than I, and I always called her mother. She was very kind to me. There were others in homes of their own, but we two lived together in peace, and she helped me care for my children."

That interview sheds some light on the views of women still living in plural marriage. There are other aspects of the situation, but I think I have written enough for one Saturday.

A correspondent writes: "Dear 'Here and There,'—Your note on Mormonism awakes many recollections. Thirty-seven years ago, when in my early teens, I joined that body in this country, and being enthusiastic with that earnestness only persecution can give, was admitted into the priesthood, and endeavored to spread what I believed to be the light with all the strength that in me lay.

"On entering manhood the study of Mill and Comte extinguished my beautiful dream—a dream in which, believe me, sir, polygamy had no place. Polygamy, as you suggest, was by no means the equivalent of Mormonism then, any more than now that, perforce, it has been abandoned. It was little alluded to, though, of course, we knew of and sanctioned its existence. Such verses as that of second II. Samuel, xii: 8, in which God is represented as having drawn a most apparent line between polygamy and the crime for which a certain much tried lady was condemned to wear a 'Scarlet Letter,' eased our minds from a Scriptural point of view. Besides, we know that polygamy as practiced by the Mormons, was hedged by restrictive rules which rendered the connection, compared with the unfettered condition of monogamy—to quote the term used by Burton in his 'City of the Saints'—'almost ascetic.'

"Whatever be the changes since I left the body, we used to teach that, 'as it was in the days of Noah, so should it be also in the days of Son of Man,' and that Zion (Utah) was the ark to which all the elect must fly if they would escape the dreadful judgments about to be poured out on the guilty nations.

"You may remember that Dickens, in his 'Uncommercial Traveler,' is told by the captain of the emigrant ship that he thinks the Mormon emigrants the 'pick and flower of England,' and evidently endorses the remark. Well, dear sir, I can, without hesitation, say the same of Scotland. Surely the kindly, self-sacrificing brither Scots who were my comrades in early days cannot have developed into the blood-thirsty ruffians some of our modern novelists would have us believe. If they called me 'apostate' then, it was through tears of

pity, certainly unfeigned. In accordance with what I have recently read, they would, if in Utah, have cut my throat. What can be the meaning of all this vituperation? I am sure there are others besides my unworthy self who will be glad of the information you possess, and keep on emulating Oliver. Is it the influence of the climate, or what, that turns kindly men into brutes? From what I was taught, it can hardly be the creed. I hope you will further favor your appreciative readers."

Another correspondent invites me to "state definitely whether you are a Mormon." Dear me! The question reminds me of the position occupied by Sir John Rigby when, as a candidate for the representation of Forfarshire, a serious heckler arose at a meeting, and, pointing a wiggling finger at the genial Sir John, solemnly put the question, "Sir, are you a teetotaler?" Sir John, fairly surprised at the enormity of the accusation, promptly and emphatically replied, "Me a teetotaler? Certainly not." Well, me a Mormon? Certainly not.

But I confess that I have never been able to understand why the Mormon creed should have caused its followers to be so inhumanly persecuted before polygamy was introduced into the religion.

Just the other day I cut the following paragraph from a London paper:— "The Mormon Elders whose presence has been causing disturbances at North Walsham, in Norfolk, have left the town quietly by night."

I understand that there are Mormon missionaries in various towns in this quarter, and I am of opinion that Scotsmen and Scotswomen desire to treat strangers with courtesy irrespective of their beliefs in this, that or the other creed, and, therefore, I have sought to show that Mormon history is worthy fair consideration.

It would indeed be a good thing for the Empire could we induce South Africa and Australia to adopt the economic policy and industrial methods of Brigham Young as now carried on by the Mormons of Utah.

CURRENT EVENTS.

PRESIDENT LOUBET'S VISIT.

The magnificent reception given His Majesty King Edward at Paris at the time of his recent visit to Italy and France was reciprocated when President Emile Loubet reached England last Monday. The King welcomed the distinguished guest most cordially, and the people were not behind in their demonstrations of friendship. In the case of both rulers much of the enthusiasm was due to personal causes. King Edward is very popular with the French, and the English people respect the hardworking, frank man who has risen from the common people to the presidency of the great republic across the channel. There are deeper causes for the enthusiasm. Great Britain and France, traditional enemies, are drawing together in bonds of friendship. The conferences between M. Delcassé and Lord Lansdowne, who look after the foreign relations of the two nations, will result in tacit agreement to arbitrate instead of fight over future difficulties. Such visits are exceedingly beneficial for the world's peace. Acquaintance, hospitality, friendly association tend in national as well as in personal affairs to repress the murderous instincts of war.

A SONG OF DUTY.

Sorrow comes and sorrow goes,
Life is flecked with shine and shower,
Now the tear of grieving flows,
Now we smile in happy hour;
Death awaits us, every one—
Toiler, dreamer, teacher, writer—
Let us, then, ere life be done,
Make the world a little brighter!

Burdens that our neighbors bear
Easier let us try to make them;
Chains, perhaps, our neighbors wear,
Let us do our best to break them.
From the straited brain and mind
Let us loose the binding fetter,
Let us, as the Lord designed,
Make the world a little better!

Selfish brooding sears the soul,
Makes the heart a nest of sorrows,
Darkening the shining goal
Of the sun-illumined morrows;
Wherefore should our lives be spent
Daily growing blind and blinder?
Let us, as the Master meant,
Make the world a little kinder!

SELECTED.

DIED.

SIME.—Through being struck by a falling rock in the coal mine at Bothwell, Scotland, on June 9th, Peter Sime, Jr. Deceased was twenty-one years old and a member of the Church. Burial took place June 12th, the service being conducted by the Elders.

WARING.—At Great Harwood, June 14, 1903, Robert Waring, aged 38 years. The funeral services were conducted at the cemetery by President Joseph S. Clark.

WILLIAMS.—June 17, 1903, Elizabeth Williams, of Langley Mill, Nottinghamshire. Sister Williams was born March 25th, 1821, was baptized in the year 1845, and after living 58 years as a faithful Latter-day Saint she passed away at the age of 82 years.—*Deseret News* please copy.

CONTENTS:

The Two Births	433	Appointment	442
Vicarious Baptism for the Dead	437	Transfer	442
News of the Great West	439	Departures	442
Editorials:		Brevities	442
Mortality	440	Here and There	443
New Edition of Modern Scriptures	441	Current Events	447
Editorial Notes	441	Poetry:	
Release	442	A Song of Duty	448

EDITED, PRINTED AND PUBLISHED BY FRANCIS M. LYMAN, 42 ISLINGTON,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.